

...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

Vol. XXII.

OCTOBER, 1905.

No. 10

EDITORIAL NOTES.

THE good friends who have attended to the affairs of Christ's Mission and THE CONVERTED CATHOLIC during my absence in Europe for the last few months have deferred the publication of this issue of the Magazine until my return to the city. It is a great joy to be back again with strength renewed and health improved to continue the work and to make the Magazine more interesting and more acceptable to our readers during the coming months.

J. A. O'C.

No More Fees for Relics and Shrines.

The text of the law for the separation of Church and State in France may seem to be as dry reading as other legal documents, but it is full of interest. Take, for example, the clause in Article 17—"The visiting of the edifices [ecclesiastical] and the exhibition of classified objects [relics, shrines, etc.] shall be public; no tax or fee of any kind shall be charged."

This will be a great change from the present arrangement, which compels every visitor to pay for

viewing the objects of interest in the cathedrals and churches. The guide books relate the history of these buildings from the tenth or fourteenth century to the present time and refer to the great works of some famous painter or sculptor which should be seen in those churches. But the visitor is confronted at every step by vergers and guides in the employment of the church officials who demand payment for the exhibition. In the church of the Madeleine, Paris, a guide offered to show us, for a consideration, a bone from one of the limbs of Mary Magdalene and also a relic of St. Joseph. We told him he ought to leave Mary Magdalene alone, and that if he and his masters, the church officials, got their deserts they would be put in prison for obtaining money under false pretences.

It is confidently expected that a great many relics and shrines that now bring much revenue to the church will be thrown into the rubbish heap. On every hand good results will follow the enactment of this law in France.

EUROPEAN NOTES.

BY THE EDITOR.

MANY American editors of monthly publications who spend some months in Europe write their impressions and observations when they return home. But these notes for *THE CONVERTED CATHOLIC* are written in Europe—for the October number, at least.

The main purpose I had in view in this visit to Europe was to observe the situation in France in connection with the passage of the bill for the separation of Church and State. The publication of the text of that bill was commenced in the September *CONVERTED CATHOLIC*, and is concluded in this issue. The translation is the work of the former priest, Augustine Baumann, of the Passionist Order, Hoboken, N. J., so well known to our readers as a brilliant writer. He is a successful teacher and journalist in Paris. Like so many other priests who have been at Christ's Mission, "Father Augustine"—who was there in 1898—is a master of many languages. His skill as a polyglot teacher and journalist is well known in Paris. It was a great pleasure to meet him again.

There are many widely differing opinions regarding the working of the law that forever separates all the churches in France from the State and makes them as free from political control as are the churches in the United States. The Roman Catholic Church is a unit in opposition and denunciation, for this law deprives it of a yearly revenue of forty million francs (\$8,000,000) and reduces the high ecclesiastics to the condition of ordinary min-

isters of religion. They have been State officials to whom public honors were paid and precedence accorded at all functions. Their pockets and their vanity have been badly hurt by the passage of this bill.

After the adjournment of the Chamber of Deputies in July the bill was presented to the Senate in the name of and signed by—to quote the official document—

"Emile Loubet, President of the French Republic.

"M. Rouvier, President of the Council and Minister of Foreign Affairs.

"Bienvenu Martin, Minister of Public Instruction, of the Fine Arts, and of Worship.

"Eugène Etienne, Minister of the Interior.

"Pierre Merlou, Minister of Finance."

Prefixed to the bill as passed by the lower house was this simple declaration:

"Gentlemen: At its session on July 3, 1905, the Chamber of Deputies adopted, with amendments and after a declaration of urgency, the bill relating to the separation of the churches and the State.

"We have nothing to add to the exposition of the motives which accompanied this bill, which was laid before the Senate at the same time that it was presented in the Chamber of Deputies.

"We have the honor, therefore, to submit this bill for your deliberation."

The French Parliament will re-assemble at the end of October or early in November, when the bill will be discussed by the Senate,

and as this body is more radical than the Chamber of Deputies there is no doubt but it will quickly give its formal assent to the bill, and it will be signed by President Loubet and become the law of France, separating the Church from the State.

As the Protestant churches received from the State a sum amounting to 1,500,000 francs (\$300,000), some of them will be subjected to a severe strain. But after they have learned the value of self-reliance their work will be more effective than it has been. Some of these churches have made little impression on the Catholic community, the pastors contenting themselves with ministering to the small congregations of Protestants, and receiving their salaries from the State for such formal services.

To get at the facts regarding the condition of the Protestant churches that would be affected by the bill, I sought the views of various pastors and laymen. When I landed in Dieppe, in Normandy, I interviewed pastors, and they held different views regarding the working of the law when it becomes effective next year. The first one I met was not receiving a stipend from the State, and hence could not speak for the salaried pastors. But he thought it would be a good thing for religion that all ministers who preach the Gospel should live by the Gospel and depend upon the people for their support.

The next pastor I called upon informed me that he had a salary from the State, and it would continue for several years in the form of a pension, somewhat reduced in

amount. Besides, his congregation was able to support him, and he would not suffer any material loss. But, he said, there were several churches in other parts of France that would be reduced to extremity by the loss of the pastors' salaries, and some of them would have to be closed in consequence. That would be a great calamity, for which men like M. Combes, who introduced the bill and carried it through Parliament, would be responsible. They were the enemies of religion, he said, and would be the ruin of France.

I expressed my surprise to hear such sentiments from a Protestant pastor. That is what the Roman Catholic priests have been saying, and it was something new for an American to learn that any Protestant ministers entertained the same views. I told him I was aware of the fact that the high church men or ritualists in England were opposed to the separation of Church and State, but we in America thought the evangelical ministers were in favor of the bill. He said they were divided, but for his part he was unalterably opposed to the measure. He again referred to M. Combes as the author of the mischief. I asked him if M. Combes was a Christian.

"Why," said he in a sarcastic tone, "don't you know that he has worn the cassock?" (*il a porté la soutane*).

"But," I objected, "he has cast off the soutane and is no longer a Roman Catholic. Is he not a bold, brave Protestant in his attitude towards Rome?"

"He is not a member of any of our churches," said the pastor.

"What is he then?" I asked, "Is he an atheist?"

"No," he replied, "he is not an atheist. He is a spiritist."

I did not know what a spiritist was, and as we conversed in French the pastor could not make clear to me what the word meant in English. But he repeated that Dr. Combes had worn the cassock—that is, had been an ecclesiastic of some kind in the Roman Catholic Church. Again I remarked that as he had cast off the soutane and rejected the doctrines of the Roman Church and was fighting the battle for religious freedom he could become a Christian like other Protestants if he knew the Gospel.

He acknowledged that Dr. Combes was an upright man, but he did a great injury to religion by depriving the pastors of their salaries.

That I found to be the principal cause of complaint. The Dieppe pastor had no kindly feeling for the great majority of the members of the Chamber of Deputies who had voted for the bill, though he acknowledged that many of them, men like M. Eugène Reveillaud, were Christians. The greater number, however, he said, were Socialists—not anarchists—radicals and free-thinkers. I remarked that Parliament men or politicians generally were not conspicuously religious in their views in any country. "Let their religious opinions be what they may," he said as I prepared to leave, "they had no right to touch the Church property."

"They have not confiscated it," I remarked.

"No," said he, "but they have deprived the pastors of their salaries, and that is the same thing."

It was useless to prolong the discussion, so I said as I rose to depart, "Let us pray for the conversion to Christ of those fearless deputies who feared not the thunders of the Vatican, and especially for M. Combes, the great leader who had dealt such a heavy blow to the power of Rome."

A few days after my interview with this pastor I related the substance of it to a minister in Paris; when I inquired if many of the smaller Protestant churches would be closed and the services abandoned when the State withdrew the salaries of the pastors. "It would be a good thing if they were closed," he said, "for then the ministers who had been supported by the State would go to work in evangelizing the people and the Lord would provide for them." An eminent layman, a zealous Christian, to whom I also spoke on the subject, made the same remark. "Some pastors," said he, "rely upon State aid and do not evangelize the people. Hence when the salary is withdrawn the people will not support them. Let them retire and other Godly men will take their places." A member of the Chamber of Deputies also assured me that it would be the best thing for religion to have the Protestant churches separated from the State, and that the pastors who were lamenting the loss of their salaries would be no loss to the cause

of Christ when they retired from the ministry. Free churches would be organized in those vacant parishes, and the line would be drawn between the evangelical churches and the liberal or rationalistic churches, some of which lean toward Unitarianism, which are all included in the Reformed Church and receive State aid.

During my brief stay in Dieppe I met a former priest, an East Indian, who was most anxious to come to America, and be prepared for the Gospel ministry in Christ's Mission. It was a pleasure to be of some service to him and to cheer him on in the industrial occupation in which he was engaged in Dieppe. We arrived in that pretty town in Normandy in the early afternoon, and after a refreshing bath in the ocean I was walking along the sands when I saw a young colored man approaching with a basket of cakes. "Hello! North Carolina," I called out, speaking in English, "or perhaps you are from Maryland—what brings you here?"

"I am selling these cakes for a living," he said in a pleasant voice, "but I am not an American. I am from India." He spoke correctly, and I inquired where he had learned the language. He said he had been in college in his native country and had acquired a knowledge of several languages. It was a Jesuit college. At first he showed some reserve in speaking of his relation to the Jesuits, but when I spoke to him in French and then in Latin and told him that I had been a priest, he acknowledged that he also had been a priest.

(To be continued.)

THE GREEN SPHINX.

ROME IN IRELAND.

THE London *Daily Mail*, September 28, 1905, in a review of a new book of sketches of Irish life by Bart Kennedy, says the author gives a panegyric of Daniel O'Connell, who obtained "Catholic Emancipation" for Ireland. A hundred years ago, declares the author of the book, "Dublin was free." Let him complete the argument, says the *Daily Mail* reviewer. O'Connell "fought so that man might be free. Dublin, the wraith of a capital, is free, and what has she done with her freedom? A hundred years ago Dublin was a Protestant city, ruled by Protestants for Protestants, and she prospered." Now, under Rome rule there is "a new enslavement." We shall give our readers the benefit of some extracts from Mr. Kennedy's work, the title of which is "The Green Sphinx." The price of the volume is \$1.50.

Mr. Kennedy, like Messrs. McCarthy and O'Donnell, who have also severely arraigned the Roman Catholic Church in Ireland, could not be silent on the real cause of the "woes of Ireland," which he perceived during his recent visit to all parts of that "distressful country." He saw it was Popery, and he has said so.

THE SHADOW OF THE PRIEST.

From the fifteenth chapter of this "Green Sphinx" we quote the following:

Ireland is under the shadow of an insolent and arrogant priest-power. The heel of the priest is on her neck. I have nothing to say against the Roman Catholic

Church, for I am a Roman Catholic myself. I am a firm believer in the grand service the Roman Catholic Church has done for civilization. I bow before the splendor of her wonderful and awe-inspiring ritual. A beautiful Catholic Church is of far more value to mankind, even in a utilitarian sense, than a factory. No one can deny the debt that mankind owes to Catholicism.

But the Holy Roman Catholic Church has suffered before now from its priests. The deadliest enemies it has ever had have been priests. Priests lost for it Italy and France. Will they lose for it Ireland?

My attention was first drawn to the power of the priests and the way they use it here in Galway—this old, picturesque town that stands in view of the vast Atlantic Ocean.

It is not too much to say that the people here are in positive terror of the priests. They can neither call their lives nor their minds their own. When they speak of the priest they speak in whispers. Even people who are not Catholics are afraid. It is dreadful to be in a place where people are afraid to speak.

The priests rule everything and interfere in everything. The hand of God—as represented by the priests—falls heavily upon Galway.

And these priests stand high above criticism. No one shall dare speak to the hierarchy of Ireland. For the hierarchy cares for nothing that is said. It is serenely above all other judgment save its own.

But all things cost something. This hierarchical serenity has cost Rome Italy. It has cost Rome France. It will cost Rome Ireland.

And I, a Roman Catholic, say that these arrogant Irish priests no more represent the sacred and beautiful Roman Catholic faith than the priests of Thibet represent

Buddhism—priests who live their lives in holes and rocks.

Are the hierarchical authorities in Rome aware of what the priests are doing in Ireland? Are they aware that they are grinding the lives and the souls out of the people? Are they aware that the people dare not speak? Are they aware that even the peasants are secretly revolting against the tyranny of the priests?

If they are not aware of this, it is time, then, that they sent some alert and observant cleric to look into the question. Rome has been accused of many things, but no one has ever accused Rome of lack of intelligence. The hierarchy of Ireland is loftily and serenely above all criticism. It is God in the beginning and the end.

Let the authorities of Rome look to Ireland and see if the priests are not acting against the interests of the Roman Catholic Church itself.

Priest-ridden people are never fond of priests. And the lessons of history show that whenever the chance has arisen the first thing that these people have done has been to curtail the priest-power. This power but flourishes and grows rank in oppression and darkness. The light of liberty kills it.

The people of Ireland owe to their priests a debt of gratitude. But if the paying of this debt means that the people are to be enslaved, then the power of the priests must go.

There are debts that men may not pay.

Liberty is too sacred and too beautiful a thing to be exchanged for anything else that a man—who is, after all, but fallible and human—may offer. It is the will of God that man should be free, and when a priest grinds that man down, then this priest is a false priest and one who is profaning his holy office.

I expect neither thanks nor gratitude from the Irish people for the course I have taken concerning the priests. Indeed, all I have got so far have been votes of censure and abuse from priest-ridden people in the west of Ireland. But one can only do one's duty as one sees it. The Irish people have lived for a long time in darkness and oppression, and they are as people naturally would be who have lived under such conditions. Things kept in a cellar cannot grow out to the fullest that is in them. Instead, they take strange and abnormal shapes. And the minds of the Irish people have become so that they have no conception of what the idea of liberty means. And they are ready to stone any one who would be honest and bold enough to speak out fully on their side.

But when the light comes to Ireland the people will see.

In the west of Ireland Mr. Kennedy fell in with a government agent, a sympathetic man who was most desirous to help the people. "He was one who felt for the people who lived in these wild and barren mountains and he said Ireland was dying, and the government was trying to divine the cause. And with that end in view men were being sent out into the places where the misery was greatest in Ireland. They were being sent to help and advise the people. But he feared that the wish to set matters right had come too late. He feared that the problem had gone past solution."

In that district Mr. Kennedy also met an intelligent man of the people "who had power and decision of character," "in whom dwelt the instinct for liberty." "Had Ireland more men like this old peasant

she would have been free long ago."

And this intelligent old man said: "The priests were hard on the people. They were not like they were once. They would take the last penny out of the house for their dues! They were hard!" And the eyes of the old man flashed. "They were hard," he repeated. "They would give a man out from the altar if they did not get what was coming to them."

No Rome Rule.

In his "Green Sphinx" Mr. Bart Kennedy advocates home rule for Ireland if the power of the priests could be curtailed. But as he thinks the authorities at Rome could do that—or at least says they ought to do that—there is no chance for the home rulers to obtain their desire. In Irish politics at the present time there can be no home rule without Rome rule. This has been tacitly admitted by the leaders of the Liberal party in England, one of whom, Mr. Asquith, in a public address declared: "If by home rule is meant the introduction of a bill in Parliament for the establishment of a legislature in Dublin, as I said before, and will say again, I am of opinion that it will not and cannot be any part of the policy of the next Liberal government."

Commenting on this declaration, the London *Spectator*, one of the most influential Liberal journals in England, says: "There is no more chance of a third home rule bill being introduced in the next Parliament than of a proposal to sell the Atlantic fleet to the Congo State."

CHRIST'S MISSION WORK—TWENTY-FIFTH ANNIVERSARY.

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AT one of the services Rev. Henry Kenning, assistant pastor at the Gospel Tabernacle, preached to a large and interested congregation in the chapel of Christ's Mission.

At the opening of the service, Rev. James A. O'Connor, the pastor, gave a brief address, which set forth in a concise form the spirit of Christ's Mission and of the work it is doing.

Pastor O'Connor's Address.

Christ's Mission is not only a connecting link between the Protestant world and the Roman Catholic world, but between the believing world and the world of unbelievers outside. People think—and rightly so—that having tried both sides of many questions, we can speak concerning them with some authority.

Scarcely a week passes that some priest does not call or write about his spiritual or intellectual difficulties, usually saying that he finds it very hard to decide what is the right thing for him to do. Such men are usually advised to take Christ at His word and deal with Him who is able to bring them off more than conqueror if they will trust Him and obey Him.

Many letters that come to the Mission ask for advice touching personal and family affairs—such, for example, as marriages between Protestants and Roman Catholics. In such cases counsel is hard to give, for young people are usually apt to resent advice on that subject—at any rate in the beginning. I am always safe, however, in advising the Protestant party to stand fast in the faith, and to be sure not to have the marriage ceremony performed by a

priest. Many Protestants have no personal experience of union with God; of course, if they had, they would not be likely to make an alliance with anybody who had been brought up in the errors of Rome.

Others ask concerning the attitude they should take towards Roman Catholic servants and employees. To one lady who asked advice on this point about two excellent servants, I suggested that she should leave some copies of *THE CONVERTED CATHOLIC* lying round in her parlor. She did so for some time, and then I suggested that she suddenly withdraw them from that room. It was not long before one of the girls said to her:

"Have you left off subscribing for *THE CONVERTED CATHOLIC*?"

"Oh, no."

"Well, I have not seen any of them around here lately."

"Would you like to read those I have upstairs?"

"Yes, ma'am."

"Well, you will find them up in my room in the top-drawer of my bureau, if you like to go and get them."

The way was thus opened for a conversation on questions of doctrine and practice.

In six months from that time both the girls were in a Bible class, and before the year expired they were converted and received into the Church.

Christian workers in various kinds of mission effort frequently ask how they shall deal with Catholics. I usually reply, "Forget that they are Catholics, and speak of your person-

al relations with Christ. Hold Him up before them as a Saviour who is true to His promises, who loves them and who is both able and willing to give them the same experience that you enjoy so much yourself.

In all my work here—in dealing with more than a hundred priests—I have never entered into controversy with one of them about transubstantiation or purgatory or infallibility or auricular confession; those things may have come up later. I have generally said:

"Do you believe in God?"

"Yes."

"Do you believe in Christ?"

"Yes."

"Well, He has given proof of His love for you. What are your relations with Him? How do you regard Him?"

At that point there has usually been a lowering of the eyes, because the carnal mind cannot discern spiritual things. Then I have gone on to say: "Come to Jesus Himself. He is your Mediator and your great Intercessor. Come to Him with humble penitence and a devout heart."

The Roman Catholic people believe what they have been taught by the priests and by their Church. Their relations are not really with Christ at all. He is represented to them as a stern Judge. The priests tell them that their sins nailed Him to the cross and that their guilt—as individuals—is equal to that of the Jews. And the people accept literally just what the priests choose to tell them; I only wish they would accept the words of Scripture with the same simplicity.

Rev. Henry Kenning's Address.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life."—John iii: 14, 15.

I would like to emphasize the importance of the conversation of the two speakers named in this chapter. One was He who spake as never man spake, and the other was the great religious teacher of his time. Nicodemus was no heathen, and he had sought Jesus. Whatever some people may say about Christ, we can be sure that He knew what He talked about, and also that He knew the truth of the words He uttered. He also made His meaning clearly understood. I emphasize these points because we are told by some that we are not able to understand the Word of God, and that we need somebody to come between us and God to explain to us what He says. I believe, however, that God knew what to say and how to say it. One of the great difficulties of to-day is that there is such a babel of men's voices that many people hear more of them than they do of the voice of God.

I have no thought of antagonism or controversy in what I have to say, but only wish to hold up before you the Saviour who has become such a reality in my life, but who for twenty-two years of my life was quite unknown to me.

It is not difficult to imagine the perplexity of Nicodemus when Jesus told him of the necessity of the new birth. That was only an evidence of the failure of the natural mind to grasp the truth of God. I can, however, imagine how his face might

light up when he heard the word "Moses." The Jew always understands Moses, or thinks he does; he loves Moses. Jesus spoke of Moses and, referring to the old story, said that as Moses had lifted up the serpent in the wilderness, so must He Himself be lifted up for the salvation of the world. Jesus was no "higher critic." He believed in the Pentateuch. So do I. Some tell us that Jesus had His limitations, like ordinary men. I am content to believe what He believed, and He believed the story about the fiery serpents.

Let us look back. God, having delivered His people from Egypt, led them towards the Promised Land. He provided them with a pillar of cloud by day and a pillar of fire by night. When they were hungry, He rained down manna upon them; when they cried for meat He sent them quails. When they were thirsty He gave them water from the rock. What a picture of God's love for His people do His dealings with the Israelites give! In the Old Testament we see the fore-gleams, in the New Testament we see the full blaze.

But the Israelites were not satisfied with the manna, and murmured, and aroused God's anger. But when they went further and talked about getting a leader to take them back to Egypt again, God sent among them a plague of fiery serpents, by which many people were bitten and died. Then the people called on Moses to intercede with God for them. Moses did not devise the remedy; it was not his thought at all. It originated with God, and was provided by Him. He told Moses to make a serpent of brass and put it on a pole; and then all who were bitten by the serpents

who should look at the brazen serpent should live. Let me direct your attention to a few points.

Why the Son of Man had to be lifted up. There was a like need. The people were bitten, and the bite of the serpent meant death. In our case we know well that every child of Adam—except Jesus Christ—has been bitten, without exception. Perhaps, however, some might think of "the Blessed Virgin," but let me give you her words: "My soul doth magnify the Lord, and my spirit hath rejoiced in God—my Saviour!" Did she need a Saviour, too? Yes. "In Adam all died, and death passed upon all men, for all have sinned and come short of the glory of God."

*A like need demands a like remedy—*one that is found in God and in Him only. As Moses was powerless to stay that plague, and he could never have done it of himself, God told him what to do. So the remedy for the disease of sin has been devised by God. He "so loved the world"—that loved Him?—that sought Him?—that was seeking after Him? No; the world that was not doing any of these things, the world that hated Him, that was against Him, that was lost and undone. The Divine plan was not man-made; it came straight from the heart of God.

But in that day there were certain conditions attached to the plan, and there are certain conditions attached to God's plan now.

Look at the people who have been bitten; they are told to look at the serpent. Suppose one man, when he was told this, had begun to argue about the possibility of a cure by that means, or about the lack of connection between the brass serpent on the

pole and his suffering. What would have happened? He would have died! Or suppose another man had said, "Well, I don't know about that serpent, Moses, but I know you; I'll look at you!" What would have happened? God said, "Look at the brazen serpent"—not at Moses; not even at the pole; and what was needed to effect a cure was not understanding, nor feeling, but obeying—doing exactly what God said.

I remember during a retreat in the largest cathedral in the South of Ireland hearing a preacher talk about the awfulness of sin with a life-sized figure of the bleeding Christ beside him in the pulpit. The congregation swayed to and fro under the sermon. I trembled in my seat. I knew I was bitten to death, but the preacher did not tell me to look to Him who died on the cross, but to the Church, which he put between me and Christ. If, that night, he had told me to look to Him, and believe on Him, I should have been saved on the spot.

If there is any dying soul here, I say, "Look to Jesus! Not to a man, not to a pole, not to a crucifix, no; but to Him who hung on the cross!"

The time came of old when the people forgot, and began to worship the brazen serpent itself, and God told King Hezekiah to smash it up, because it was merely "Nehushtan"—a piece of brass. God said, "Away with it!" There is no sentiment about the cross. Some people use the cross as an ornament. It was never meant to be that. Sometimes it is painted in pictures with flowers. The cross really means blood and tears and a broken heart and agony; and if women knew all that it stood for they would not have the cursed sign

about, like they do, for the Book says: "Cursed is everyone that hangeth on a tree." Yet God so loved the world that He let His only begotten Son hang on that thing; it was a stake of shame and sorrow and tears. When Paul said he would glory in the cross, did he mean the piece of wood? Not at all. He meant that he gloried in the work accomplished upon it.

There are conditions now as there were then. There are thousands of Protestants as well as Catholics who are looking to a church, or to a system, or to men to save them and not to Him. To-day, as ever, there is life for a look at the Crucified One; there is life at this moment for thee.

One morning I fell on my knees, in my bedroom, and falling on my knees, I cried out to God. For twenty-two years I had known all about the ceremonies, prayings and fastings. I had seen figures of Christ in wood, brass, plaster and marble; I had often crawled on my knees up the aisles of the Cathedral to kiss the figure of a dead Christ. But that morning I saw Him and I loved Him. His sacrifice was for my soul; His death on the cross was for me; the nails in His hands and feet were for me; and He has been mine ever since. It is no wonder that I go no longer to anyone else.

The saints have their places and the angels have theirs. Let them make a glorious galaxy in the background, but do not let any of them come between my soul and Christ.

That day for the first time I saw Jesus Himself clear of theology and the trappings of a system.

The Results.—The results are alike now. Everyone who looked was

healed. It might seem strange to some that deliverance so great was attained in so simple a manner. This is the old objection of the Roman Catholics. "Do you mean to say that you get so great a salvation for so little?" Let us see what was implied then, and what is implied now, briefly:

1. Consciousness of need. The mere fact that he looked showed that the man knew he was bitten. We never seek Christ without consciousness of sin.

2. Recognition of God's remedy. God had told His people to look at the serpent; He tells us to look at Jesus on the cross.

3. Obedience. They obeyed God and were healed. We look to Jesus because God says so. *We obey*—without understanding. I did not understand the theology of the matter, but I knew my need. I was told to believe, and I obeyed God.

4. The Jews believed that it would be done to them as God said. He said: "Look, and be healed!" and they believed Him, and were healed.

The matter, therefore, is not quite so simple after all as it looks at first sight; indeed, there is a whole world of meaning in it.

But, perhaps, someone asks: "Does not James say that faith without works is dead? And does that not contradict what you have just said?" Does it? What was the Apostle writing about? He had just used the illustration of a person coming among some Christians in need of clothing and food. If they told him to go away and be clothed and fed without supplying his needs, how would he be profited? Works are not an adjunct of faith, but they coexist.

Works come as the results of faith. The sun does not shine in order to be a sun, but because it is a sun and can't help it. So that if you have life, you cannot help manifesting it by your energy. James says, "Prove your faith by your works. Do not work to get your faith."

I wouldn't work my soul to save,
For that my Lord has done;
But I would work like any slave
For love of God's dear Son.

But saving faith is no mere intellectual belief. A man in a burning house might believe, on the arrival of the fire-escape, that it was there to rescue him, and that it was strong enough to bear him; but unless he got onto it he would be burned to death. His mere intellectual recognition of actual facts about the fire escape could not save his life.

I speak of a belief that looks up to Christ and says, "You call me unto you and I come; though I am guilty I come for forgiveness." That faith saves the soul; that faith Christ waits to give to all who come to Him. Give yourself to Him in this way and you will know that you are saved, and other people will soon be aware of the fact, also.

Mr. Kenning's sermon was so acceptable to the congregation that he was invited to preach again, and when he assented he sat down to the organ and played and sang Gospel hymns in a very pleasing manner. He is a gifted young man, and his preaching and singing would get him a most favorable hearing from Catholics everywhere.

ROMAN CATHOLIC NEWS.

EDUCATION IN MEXICO.

The Rev. John W. Butler, writing from Mexico City recently, said: "Educational matters are receiving more attention from the government than ever. A prominent member of the Cabinet recently said to a well-known lawyer here: 'We do not want the Jesuits to ever again get the control of educational matters in this country.' The lessons of the past have been enough. One evidence of the government's intentions in this matter is seen in the construction of several large and magnificent modern school buildings. The appearance of these structures suggests that the engineers have studied both in the United States and Switzerland. Not only are engineers sent abroad, but also teachers, for the purpose of inspection, and knowledge not to be acquired even from the best books on pedagogy. One such, sent by the State of Vera Cruz, has just returned full of admiration for our American school system."

ONE ROMAN METHOD IN JAPAN.

In the supplement to the American edition of the *Annals of the Propagation of the Faith* for June is a contribution from Father Sauret, a Roman Catholic missionary working at Kurume, Japan. In referring to the advantages of employing women catechists and nurses in the work of his mission, Father Sauret says:

Moreover, if a child is dying in the neighborhood it can be baptized unknown to its parents. My woman catechist baptizes a number of pagan children every year in this way. Every one knows that she is in my employ, and as I have the reputation of being a good medical doctor, the peo-

ple imagine that by being associated with me she has learned to take care of the sick. She can present herself anywhere where there are sick children. As she has a weakness for finding fever, and always discovers microbes in a dirty skin, she, of course, needs water to lower the temperature or bathe the parts affected by microbes. While the pagans admire so much scientific knowledge in a Japanese woman, she profits by the occasion to administer the Sacrament of Baptism, making use of the Latin formula. The unknown language sounds rather strange to pagan ears; they imagine her words to be some kind of incantation to add efficacy to the remedies. The people never raise any objection to any such proceeding. This woman catechist has baptized as many as two hundred and twelve Japanese children in one year unknown to themselves or to their parents.

RAFFLING THE PRIEST'S TROTTER.

A press despatch from Bloomfield, N. J., dated August 19, said that a feature of the fair to be held during the coming week by the parishioners of St. Aloysius' Church, of Caldwell, N. J., was to be "the disposal by chance" of "Golden Dream," a trotting horse owned by Father Byrne, the pastor of the church.

PROTESTANT GAINS IN PORTO RICO.

Dr. John Willis Baer, of the Presbyterian Board, has visited Porto Rico, and the following observations by him are encouraging to all who desire the rapid extension of the Kingdom of Christ:

"I expected to find Porto Rico Catholic. I found it Protestant. You will find more natives in Protestant than in Catholic places of worship on Sunday. There is a great host of Porto Ricans apathetic of religion,

but of the people who are mindful of their religious obligations, more are now Protestant than Roman Catholic; and this in less than six years. The Presbyterians have about fifty stations. Five years ago there was but one Protestant church on the island."

PROPOSED MILITARY UNION.

Some of the officers of the Catholic Knights of America, who are holding a convention at the Kaiserhof Hotel, plan a federation of all Catholic military organizations in the United States. L. J. Kadeski, of Quincy, Ill., commander in chief of the order, is the principal advocate of the idea. For the purpose of sounding the sentiment of the members of the various military orders, a conference of officers of the organizations will be called in a few days.—*National Daily Review* (Chicago), August 29, 1905.

THE TRANSFORMATION OF CUBA.

The contrast between Papal and Protestant ideals and methods is shown in the changes that have taken place in Cuba since the Spanish-American war. In these last five years the downtrodden, oppressed people have established a self-governing republic; over 500 miles of railway have been built; a prosperous commerce has been established; compulsory education has been inaugurated; yellow fever has been obliterated; religious liberty has been made a fact; Christian missions have been opened in all important centers; and over 6,000 members of the church have been enrolled. Cuba is now a part of the civilized world, and while much yet remains to be done, since

millions are still in ignorance and degradation, the progress made is proof positive of the advantages of evangelical Christianity over the dominion of the Pope and his prelates. One of the untouched spheres in Cuba is the work among the 500,000 colored people of the island. They, too, have souls.—*Record of Christian Work*.

MR. WAGGAMAN INDICTED.

On August 22, Thomas E. Waggaman, formerly treasurer of the Catholic University, at Washington, D. C., whose failure, with liabilities aggregating nearly \$5,000,000, created a sensation last August, was indicted by the Grand Jury for embezzling \$5,200 belonging to the estate of Adele C. French, of which he was trustee.

Waggaman's financial troubles were due largely to extensive speculation in and development of suburban property, upon which he was unable to realize. Bankruptcy proceedings followed the recording of a deed of trust in favor of the Catholic University to secure \$876,000 of its funds which had been placed in his hands for investment.

Mr. Waggaman's large collection of pictures and bric-a-brac were sold some months ago by the trustee in bankruptcy, and on the day named above the trustee presented to the court a bill to set aside as an illegal preference under the bankruptcy law the deed of trust given the Catholic University. If granted, that institution will be on the same footing with other unsecured creditors in the distribution of the estate.

A Young Jew's Trials.

The letter given below was recently received at Christ's Mission from a large western city. It is chiefly of interest as setting forth some of the methods by which the priests of the Roman Catholic Church try to obtain "converts" from among the "non-Catholics"—especially young people. The writer is an honest, sincere young man:

Dear Sir: It has been my good fortune to receive a copy of *THE CONVERTED CATHOLIC*, and I wish to tell you some of my experiences, so that I may receive from you counsel which I assure you I shall value.

About two years ago I became interested in the Roman Catholic Church. I may say that I am of the Jewish race, but had been led by the Holy Spirit to accept Jesus Christ as my Saviour. That was about a year before I began to study the doctrines of the Roman Catholic Church.

I went to see a priest, and he gave me a book called "Plain Facts for Fair Minds." I read it and believed the things in it were true. I did not think the priests would deceive me.

I visited this priest several times, and became acquainted with quite a few others. The priest I first went to was an honorable man; he did not try to get me into his church directly, but, of course, he answered my questions, etc. My parents objected to my joining that church, of course.

We moved away from there, and I went to the priest's house in the parish in which we now lived. He began to give me regular instruction, and said it would be all right for me to join the Roman Church secretly, and without the knowledge of my parents.

Last July I was received into the bosom of the "Holy" Roman Church, and all went nearly all right until I was found out by my parents. I got a good scolding and was kept home for a few days; but after a little time

I was let out again, and I went to church without my parents' knowledge. When I told the priest that I was questioned closely by my family and that I lied to them, Father W—— said he did not want me to tell him those things; he said I should take a walk or go to see somebody before church time, and then if I were asked where I had been I could say I had been to so-and-so. I should then be all right, and would not be telling any lie. This kind of thing continued till we moved to this city. Here, by God's holy grace and light, I became free from prejudice and from the influence of Roman Catholic priests and friends. I gradually came to know that I had been doing wrong and that the Roman Church was not the true Church. I thought over its man-made creeds, etc., and became convinced that the Lord never founded it, and that most of its doctrines were wrong. So about a month ago I threw off the yoke, and became what God meant me to be—a plain Jewish Christian. Such has been my experience with Romanism.

While in Chicago some Christian friends tried to show me my error, but I would not see it. They gave me one of your magazines, but I was prejudiced and would not believe anything that seemed contrary to that wretched Roman Church; but from here I have written to those friends about God's goodness to me in showing me the truth, and enabling me to throw off the Roman yoke. They sent me another copy of *THE CONVERTED CATHOLIC*, from which I was glad to get more light.

I would be glad to hear from you, as I feel that you, having been a priest, could give me further light about that Church, and would do so because you are an ambassador of Christ, teaching in His name.

It is needless to say that I heartily repent of my sins and errors that I have committed against my God and Saviour, and that I come back to Him to be led by Him as a child.

Yours sincerely, E. M.

SEPARATION OF CHURCH AND STATE IN FRANCE.

LAW ADOPTED BY THE FRENCH CHAMBER OF DEPUTIES, IN PARIS, JULY 3, 1905.

(Continued.)

SECTION III.

Places of Worship.

Article 12.—The edifices which were given into the possession of the Nation and which, in virtue of the law of April 7, 1802, are applied to the exercise of public worship or to the residence of its ministers (cathedrals, churches, chapels, temples, synagogues, archiepiscopal and episcopal residences, presbyteries, seminaries), as well as their structural dependencies and the moveable property they contained at the time they were devoted to worship, are and remain the property of the State, Departments and Communes.

For these edifices, as well as for those posterior to the law of April 7, 1802, and of which the State, the Departments and the Communes are owners, comprising the Faculties of Protestant Theology, the procedure shall be in accordance with the dispositions of the following Articles:

Article 13.—The edifices devoted to the public exercise of worship as well as the furniture they contain, shall be left gratuitously at the disposal of the public establishments of worship, and the associations designated to replace them and to which the goods of these establishments shall have been transferred in execution of the provisions of Section II.

The cessation of this revenue and, if the case should occur, its transfer shall be decided by decree, excepting in cases of appeal to the Conseil d'Etat acting as a civil court.

1.—If the beneficiary organization be dissolved.

2.—If, excepting in cases of "force majeure," public worship ceases to be exercised during more than six consecutive months.

3.—If the preservation of the edifice or of the furniture classified by the law of 1887 and Article 16 of the present law is compromised owing to neglect of repairs and after due summons and notification given by the Municipal Council or, in its default, by the Prefect.

4.—If the association ceases to fulfil its object, or if the edifices are diverted from their legitimate purpose.

5.—If the association does not satisfy the stipulations of Article 6 or of the last paragraph of this Article or the provisions relating to historic monuments.

The forfeiture of the use of these edifices shall, in the cases above provided for, be decided by a decree of the Conseil d'Etat. In all other cases it shall be decided only by law.

The buildings formerly devoted to worship and in which no religious service shall have been held during one year preceding the present law and those not claimed by an association of worship within two years after its promulgation, shall be restored to the State by a decree.

The same provision holds good for edifices whose restoration to the State was demanded previous to June 1, 1905.

The public establishments of worship, and after them the association,

shall have the charge of all the repairs, as well as of the expenses of insurance and other burdens on the buildings and furniture.

Article 14.—The archiepiscopal, episcopal and parochial residences and their dependencies, the higher seminaries and the Faculties of Protestant Theology shall be left for the gratuitous use of the public establishments of worship, and after them of the associations designated in Article 13, as follows: The archiepiscopal and episcopal residences for a period of two years; the presbyteries in the Communes in which the minister of religion resides, the higher seminaries and the Faculties of Protestant Theology during a period of five years after the promulgation of this law.

The establishments of worship shall be subject, as concerns these edifices, to the charges specified in the last paragraph of Article 13. They shall not, however, be bound to execute the more important repairs.

The cessation of the use of these buildings on the part of the associations shall be pronounced according to the conditions and formalities specified in Article 13. The provisions of paragraphs 3 and 5 of the same Article are applicable to the edifices mentioned in paragraph 1 of this Article.

The reservation of the superfluous parts of the presbyteries, the use of which is given to the associations of worship during the period specified in paragraph 1, may be pronounced in favor of some other public use by a decree of the Conseil d'Etat.

At the expiration of the term of gratuitous use, the free disposal of these edifices shall be restored to the State, the Department or Communes.

The subventions as regards rent which are still incumbent on the Communes in the absence of a presbytery, in accordance with the Article 136 of the law of April 5, 1884, shall continue to be at their charge for five years. They shall cease absolutely in case of the dissolution of the association.

Article 15.—In the Departments of Upper Savoy and of the Maritime Alps, the use of the edifices anterior to the law of the 18th Germinal of the year X (April 7, 1802), used for religious worship or as residence for the ministers, shall be assigned by the Communes on whose territory they exist to the associations of worship, according to the conditions specified by Article 12 and the subsequent one of this law. In all other cases the Communes shall dispose of these edifices as they see fit.

In the same Departments the cemeteries shall remain the property of the Communes.

Article 16.—There shall be a supplementary classification made of all the buildings used for public worship (cathedrals, churches, chapels, temples, synagogues, archiepiscopal, episcopal and parochial residences and seminaries), including all the edifices representing in their entirety, or, in part, an artistic or historic value.

The furniture and the buildings used for purposes mentioned in Article 13, which have not yet been inscribed on the list of classification drawn up in virtue of the law of March 30, 1887, shall be, in virtue of this present law, added to the said list. Steps shall be taken by the Minister of Public Instruction and of the Fine Arts, within three years, to make a definitive classification of all those

objects, the preservation of which, from a historical or artistic point, is judged necessary. At the expiration of this term the other objects shall be, in virtue of the law, considered unclassified.

Furthermore, the buildings and furniture, granted in virtue of the present law to the associations, shall be classed as if they appertained to public establishments.

In addition to this, no derogation is made to the law of March 30, 1887.

The ecclesiastical archives and libraries existing in the archiepiscopal and episcopal residences, the seminaries, parishes and their branches and dependencies shall be subjected to an inventory, and such as are found to be the property of the State shall be restored to the latter.

Article 17.—The buildings classified as to their purposes by the law of March 30, 1887, or by the present law, shall be inalienable and imprescriptible.

In case the sale or exchange of a classified object should be authorized by the Minister of Public Instruction and of the Fine Arts, a right of pre-emption shall be accorded: (1) to the associations of worship; (2) to the Communes; (3) to the Departments; (4) to the museums and artistic or archeological societies; (5) to the State. The price shall be fixed by three experts designated by the seller, the purchaser and the judge of the civil court.

If none of the privileged purchasers above mentioned makes use of their right of pre-emption, the sale shall be free; but it is forbidden for the purchaser of a classified object to take it beyond the frontiers of France.

No work of repairs, restoration or maintenance as regards classified monuments and their furniture shall be begun without the authorization of the Minister of Fine Arts, or executed without the supervision of his administration, under penalty, against the proprietors, occupants or holders who shall have ordered these works, of a fine of from sixteen to fifteen hundred francs (16 to 1,500 fr.).

All infractions of the above provisions, as well as those of Article 16 of the present law, and of Articles 4, 10, 11, 12 and 13 of the law of March 30, 1887, shall be punished by a fine of from one hundred to ten thousand francs (100 to 10,000 fr.) and imprisonment of from six days to three months, or one of these penalties only.

The visiting of the edifices and the exhibition of classified objects shall be public; no tax or fee of any kind shall be charged.

SECTION IV.

Associations for the Exercise of Worship.

Article 18.—The associations formed for defraying the expenses and maintaining the public exercise of worship shall be constituted according to Article 5 and the following ones of Section I of the law of July 1, 1901. They shall, furthermore, be subject to the prescriptions of the present law.

Article 19.—These associations shall have for their exclusive object the exercise of worship and shall be composed at least:

In Communes of less than 1,000 inhabitants, of seven persons.

In Communes of 1,000 to 20,000 inhabitants, of fifteen persons.

In Communes whose number of in-

habitants exceeds 20,000, of twenty-five persons having attained their majority, domiciled or resident in the religious circumscription.

Each of their members may withdraw at any time after paying the charges due and those for the current year, and this notwithstanding any contrary clauses.

Notwithstanding all clauses to the contrary in the statutes, the conduct of the financial business and legal administration of the property performed by the directors or administrators shall, each year at least, be submitted to the control of the general assembly of the members of the association and subjected to its approbation.

The associations may receive, in addition to the fees specified in Article 6 of the law of July 1, 1901, the product of the bequests and collections made for the expenses of the worship and accept remuneration: for religious ceremonies and services even of pious foundations; for the rent of pews and seats; for furnishing the objects used in funeral services in religious edifices, and for the decoration of these edifices.

They may pay over without being subject to dues the surplus of their receipts to other associations constituted for the same object.

They shall not, under any form whatever, receive subventions from the State, the Departments or the Communes. The sums allowed for repairs to classified monuments shall not be considered as subventions.

Article 20.—These associations may, according to the forms specified by Article 7 of the decree of August 16, 1901, constitute unions having a

central administration and direction. These unions shall be regulated by Article 18 and by the five last paragraphs of Article 19 of the present law.

Article 21.—The associations and unions shall keep accounts of their receipts and disbursements; they shall draw up every year a financial statement for the year elapsed, and an inventory of their property, moveable and immoveable.

Financial control over the associations and their union shall be exercised by the Administration of the Registry and by the General Inspection of Finances.

Article 22.—The associations and unions shall be free to employ their surplus resources for the establishment of a reserve fund sufficient to insure the expenses and maintenance of worship, and which, in no case, shall be applied to any other object; the sum of this reserve shall not at any time exceed a sum equal, as regards unions and associations, to more than five thousand francs (5,000 fr.) revenue, to three times, and for the other association, to six times, the average sum expended annually on worship by each of them during the last five years of its exercise.

Independently of this reserve, which shall be placed in nominative values, they may establish a special reserve, the funds of which shall be deposited in cash or in nominative bonds, with the Caisse des Depots et Consignations, to be exclusively devoted, including the interests, to the purchase, construction and decoration or repairs of the buildings or furniture used in the service of the association or union.

Article 23.—The directors or ad-

ministrators of an association or union who shall infringe Articles 18, 19, 20, 21 and 22 shall be liable to a fine of from sixteen francs (16 fr.) to two hundred francs (200 fr.) and, in cases of repetition, to a double fine.

The tribunals may, in case of infraction of the first paragraph of Article 22, sentence the association or union to the payment of the excess verified to the Communal establishments of benevolence or charity.

They may, furthermore, in every case specified in the first paragraph of this Article, pronounce the dissolution of the association or union.

Article 24.—The buildings devoted to the exercise of worship and belonging to the State, to the Departments or to the Communes shall continue to be exempt from direct taxes and door and window dues.

The edifices used as residences for the ministers of religion, the seminaries and the Faculties of Protestant Theology which belong to the State, the Departments or the Communes, and the goods which are the property of the associations and unions shall be subject to the same taxes as the property of private persons.

The associations and unions shall, in no case, be subject to the license taxes and those imposed on clubs by Article 33 of the law of August 8, 1890, nor to the tax of 4 per cent. on incomes established by the laws of December 28, 1880, and December 29, 1884.

SECTION V.

Regulation of Worship.

Article 25.—The meetings for religious exercises held in the premises belonging to an association of worship or placed at their disposal shall be public. They shall be exempted

from the formalities of Article 8, of the law of June 30, 1881, but shall remain subject to the surveillance of the authorities in the interests of public order. They shall be held only after a declaration has been made in accordance with Article 2, of the same law, and indicating the premises in which they are to be held.

A single declaration suffices for all the permanent, periodical or incidental meetings held in the course of the year.

Article 26.—The holding of political meetings in places usually set aside for worship is prohibited.

Article 27.—The ceremonies, processions and other exterior manifestations of worship shall continue to be governed by Articles 95 and 97 of the Municipal Law of April 5, 1884.

The ringing of bells shall be regulated by municipal decree and, in case of divergence between the mayor and the president or director of the association of worship, by the decision of the Prefect.

The regulations of the Public Administration specified by Article 43 of the present law shall determine the conditions and cases in which the bells may be rung for civil purposes.

Article 28.—It is forbidden, for the future, to erect or place any sign or religious emblem on public monuments, or in any public place whatever, excepting on edifices used for worship, in grounds reserved for sepulture in cemeteries, on funeral monuments, as well as in museums or expositions.

Article 29.—The infractions of the preceding Articles shall be punished by the ordinary police penalties.

In the cases specified in Articles 25, 26 and 27 shall be liable to the

penalties: all persons who have organized the meeting or manifestation, persons who have participated in them as ministers of religion, and, in the cases specified in Articles 25 and 26, those persons who provided the premises.

Article 30.—In conformity with the provisions of Article 2, of the law of March 28, 1882, religious instruction may be given to children between the ages of six and thirteen years, frequenting the public schools, only outside the hours of class.

Article 14, of the present law, shall be applied to ministers of religion who infringe these provisions.

Article 31.—Anyone who, either by outward act, violence or threats towards any person, either by causing them to fear the loss of their employment, or of damage to their persons, their family or their fortune, shall have induced them to exercise, or abstain from exercising, any worship; to belong, or to cease to belong, to any association of worship; to contribute, or to cease to contribute, towards the expenses of worship, shall be punished by a fine of from sixteen (16 fr.) to two hundred francs (200 fr.) and imprisonment of from six days to two months, or to one of these penalties only.

Article 32.—Those who hinder, delay or interrupt the exercise of worship, by disturbances and disorders caused in the places reserved for worship, shall be punished by the same penalties.

Article 33.—The provisions of the two preceding Articles shall apply only to persons guilty of disturbances, outrages and outward acts, the nature of which does not expose them to

more severe penalties specified in the Criminal Code.

Article 34.—Any minister of religion who, in places reserved for worship, by means of a speech, lecture, the distribution of writings, or the posting of bills, shall have publicly outraged or defamed a citizen exercising a public office, shall be punished by a fine of from five hundred to three thousand francs (500 to 3,000 fr.), and imprisonment of from one month to a year, or to one of these penalties only.

The fact of the defamation, but only in case it is relative to his functions, shall be established in the Correctional Court according to the formalities prescribed by Article 52 of the law of July 29, 1881. The provisions of Article 65, of the same law, are applicable to the offenses specified in the present Article and in the one following.

Article 35.—If a discourse delivered, or a writing published or distributed publicly in the precincts of a place of worship contains a direct exhortation to resist the execution of the laws, or of the legal acts of the publicly constituted authorities, or if it tends to cause a rising, or to arm one party of citizens against others, the minister of religion, who shall have been guilty, shall be punished by imprisonment of from three months to two years, independently of the penalty incurred for complicity if the instigation has been followed by sedition, revolt or civil war.

Article 36.—In case of condemnation by the tribunals of simple police or by the Correctional police courts in application of Articles 25 and 26, 34 and 35, the association constituted for the exercise of worship in the

building where the infraction is committed shall be civilly responsible.

SECTION VI.

General Provisions.

Article 37.—Article 463 of the Penal Code and the law of March 26, 1891, shall be applicable in the cases in which penalties are decreed by the present law.

Article 38.—Religious congregations remain subject to the laws of July 1, 1901, December 4, 1902, and July 7, 1904.

Article 39.—Young men who, by virtue of their being ecclesiastical students, have obtained exemption (from military service) provided for in Article 23 of the law of July 15, 1889, shall continue to benefit by it in conformity with Article 99 of the law of March 21, 1905, on condition that, at the age of 26 years, they shall be provided with a position as minister of religion, remunerated by an association of worship, and the fact is duly certified as prescribed by a regulation of the Public Administration.

Article 40.—During the eight years following the promulgation of the present law, ministers of religion shall be ineligible to the Town Councils of the Communes in which they exercise their ecclesiastical calling.

Article 41.—The sums disposable every year in consequence of the suppression of the budget of worship shall be distributed among the Communes in proportion to their contingent of the land tax and the tax on unbuilt property apportioned to them during the fiscal year preceding the promulgation of the present law.

Article 42.—The legal provisions concerning holidays as at present observed shall be maintained.

Article 43.—A decree of the Public

Administration published within three months after the promulgation of the present law shall determine the measures to be adopted for its application.

A decree of the Public Administration shall specify the conditions under which the present law shall be applicable to Algeria and the Colonies.

Article 44.—All the provisions relative to the organization of Public Worship hitherto recognized by the State as well as all provisions contrary to the present law are hereby abrogated, and especially:

1. The law of the 18th Germinal of the year X, stipulating that the convention entered into, on the 26th Messidor of the year IX, between the Pope and the French Government, together with the Organic Articles of said Convention and of the Protestant Forms of Worship, should be executed as laws of the Republic.

2. The decree of March 26, 1852, and the law of August 1, 1879, on Protestant Worship.

3. The decrees of March 17, 1808, the law of February 8, 1831, and the ordinance of May 25, 1844, on Jewish Worship.

4. The decrees of December 22, 1812, and March 19, 1859.

5. The Articles 201 to 208, 260 to 264, 294 of the Penal Code.

6. The Articles 100 and 101, paragraphs 11 and 12 of the Article 136 and 167 of the law of April 5, 1884.

7. The decree of December 30, 1809, and the Article 78 of the law of January 26, 1892.

Deliberated in public session, in Paris, July 3, 1905.

The President,

Signed: PAUL DOUMER.

The Secretaries,

Signed: LUCIEN CORNET,

GEORGES GERALD,

BUSSIERE.

THE ST. JEROME SOCIETY'S TESTAMENT.

A COPY of the New Testament recently issued by the Italian Roman Catholic Society of St. Jerome was forwarded to the Rev. Joseph Vital, superintendent of the Italian Theological School at Yonkers, N. Y., who writes thus concerning it, after having "examined it thoroughly," and expressed the opinion that it would be "a great crime" on the part of any evangelical Christian to endorse any such book by distribution, or any expression of approval, either public or private. Here are some of his reasons:

GOD'S WORD PERVERTED.

The book shows that the old restrictive laws of the Roman Catholic Church are not abrogated one jot. There are sufficient notes in it to destroy the simple meaning of the Word of God, and make it obscure and even an upholder of superstition. It would be much better if the notes, indices and preface had been omitted. As it stands, I consider it a very subtle and deceitful perversion of the Word of God. Very few notes have any exegetical value.

The preface is nothing but a rhetorical piece of sophistry, not easily seen through by uneducated people.

While using the expression "separated brethren," in alluding to Protestants, perhaps to mislead the incautious reader, the preface really insults Protestants in a vulgar and insolent Italian style by its statement that "to go to the pure Gospel" is a "fisima" of the Protestants, and that it is a "mystery how they know it is God's book." The word "fisima"

means, in English, "whim," "caprice" or "freak."

The book puts the Gospel on a lower level than ecclesiastical tradition and human teachings. While admitting the divinity of the Gospel, it is made subordinate to certain conditions of confession and communion (see page xiv, No. 3).

If Protestants should aid in the circulation of this book they would constitute themselves the agents of a corrupt and iniquitous Church which, while boasting to be the only true Church, is unable to publish in an official capacity a popular edition of the whole Bible, or even the whole New Testament without notes and prefaces. I say "in an official capacity," because this portion of the New Testament is not an official publication of the Vatican or the Roman Church, but only a publication of the Society of St. Jerome. It is published with the imprimatur of the Archbishop, but that does not certainly indicate either universal approval or steady policy.

In 1886 M. Lasserre published the Gospels in French with the imprimatur of the Archbishop of Paris, and received a letter of thanks and praise from Cardinal Jacobini in the name of Leo XIII, dated December 4, 1886, saying: "The diffusion of the work will be very useful for the reading of the New Testament." The French clerical papers, *Univers*, *Monde*, *Croix*, *Défense* and *Courier de Genève*, all sounded the praises of the translation. In ten months twenty-five editions of the Gospel were exhausted; but a telegram from Rome to the *Univers* announced that

in a decree of September 6, 1887, approved by the Pope on the 20th of the same month, the Sacred Congregation of the Index had put Lasserre's Gospels on the catalogue of forbidden books. The *Univers*, greatly astonished, made an effort to get the Pope to spare at least the illustrated edition in quarto, but the attempt was unsuccessful and the edition de luxe was condemned, with all the other editions.

Christ said that in hearing the words of the Apostles we should hear Him. But the Roman Catholic Church pretends that we must hear the Popes—successors to the Apostles—in order to hear Christ. The sophistry lies in the assumption that we must hear the successors instead of the Apostles themselves. Christ did not say "those who hear you and your successors hear Me," but He said, "those who hear you hear Me." Then, again, we deny that the Pope and the priests are the successors of the Apostles.

For these and other reasons we should not only refuse to circulate any book that comes from the Italian priests, but should, if we could, warn the Protestant world to beware of giving any financial assistance to a society that is really hostile to a free and pure Gospel. On the other hand, Protestants should put forth energetic efforts to circulate among Roman Catholics the superior editions of the Word of God, as they are accurately published by the evangelical Bible societies and competent revisers.

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With these reasons, Mr. Vital enclosed the following translations of

certain paragraphs in the edition of the Gospels to which he refers:

PREFACE, PAGES V AND VI.

The Protestants . . . faithful to their principles, desire to substitute the Gospel for the Church; they invite readers to draw from the Gospel directly and exclusively the dogmas of their faith and the rules of life. For us Catholics, on the contrary, the Gospel far from constituting itself the living word of the Church, presupposes the Church and calls for it. In fact, to use an old sentence of St. Augustine, How could we believe the Gospel without the testimony of the Church? As the Church alone has in itself the visible signs of its divinity, so the Church only, with infallible word, gives assurance to us of the origin and the divine character of these four books. How, and by what means the Protestants can ascertain their inspired nature is a mystery to the present day. Truly there is nothing but ecclesiastical tradition that informs us of the secondary and human authors of the Gospel.

PAGE VI.

The most recent and accurate researches have given besides a new blow, and truly a mortal blow, to the whim of the first Protestant Reformers, the fancy held to-day by the so-called orthodox Protestants, of going to the pure Gospel of Jesus, discarding and opposing every and any ecclesiastical preaching. But notwithstanding that they have worked hard on it with burning zeal and abundant erudition, their efforts could not succeed, and the reason is very simple: the pure Gospel, intended to be a stereotyped, or photographed, or complete reproduction, materially made, of the thought of Jesus Christ, has never existed. Nay, the same four Gospels, as presented by Protestants in contrast to ecclesiastical preaching, are a very old preaching. In other words, the thought of Jesus, though faithfully reproduced, is not produced with ma-

terial fidelity like, for instance, the stenographic notes of official sermons.

PAGE VIII.

Anyone who expects to find in one or all of the Gospels the entire doctrine, the Christian system, looks for much more than the authors intended to put there.

The evangelical writers, if peeping out of their graves, would be the first to wonder at the functions that Protestants attribute to their works. As is preaching, so ecclesiastical teaching began before the Gospels, and was not interrupted when they were written. The Church afterwards, as before, continues to teach the word of Jesus, divinely adapting it to the continually differing needs of every new generation.

And if the Gospel cannot be substituted for the Church, which presents it and makes known to us its true author, God, if it cannot be regarded as the only and immediate rule of faith remaining, having the force of a code, entrusted to the authoritative interpretation of the Society which owns it, what is the use of it, what is the advantage of letting it circulate among the faithful, after the ordinary preaching, and next to the catechism? The use and advantages are many. . . .

PAGE X.

The actual dogmatism of the Church is in accord with the Gospel, and certainly ancient. It is more developed, but it is not the corruption of the Gospel; it is the opposite. To select one instance on which our separated brethren willingly insist; reading in reference to the wedding of Cana (John ii) each one will see with his own eyes how all the modern Catholic practice to have recourse to the intercession of Mary is only a continuation of what Mary herself started, having recourse, and so effectively, to the power of her Son. And the power of the Pope in the Church in all its fulness and spe-

cial prerogatives will appear a logical development of those words of Jesus to Simon: "Thou art Kepha (Peter) and on this Peter I will build my Church."

PAGE XIV.

Things to be remembered in the pious reading of the Holy Gospel:

1. The Gospel, the greatest book of piety, is as a divine book to be distributed, received, preserved and read with that convenient veneration and docility that, for instance, the Church shows for it with its majestic ceremonies of the high mass.

2. The parish priests would do well to make the first distributions with a little adapted function, blessing the book and inculcating its reading and meditation alone and in company, and teaching the easiest and most effective way.

3. The daily reading of, and meditation in, the Gospel, is a salutary and praiseworthy religious practice as an evidence of living faith in God, the Author of the living book; as a very effective means of the most solid instruction and religious edification; and finally, as enriched by Leo XIII by the indulgence of 300 days for those who, once a day, for at least fifteen minutes, read it, and of the plenary indulgence once a month for those who do it daily, provided the usual conditions of confession, communion and prayer, according to the mind of the Supreme Pontiff (Rescript of December 13, 1898) are fulfilled. Excellent books to aid such meditation are not lacking, and may be selected with the advice of the parish priest or confessor.

4. At the holy mass the faithful will follow the priest in the reading of the chapter of the day, which is found through the contents of pages 433 to 456. With this they will become more ready and disposed to understand and to appropriate to themselves the evangelical explanation which the parish priests make it their

duty to furnish all feast days, and they will get more abundant fruit.

9. Finally, in the doubts and difficulties which may arise, the faithful should modestly ask the priest, whose lips are the custodians of knowledge (Malachi, chapter ii:7) without pretending, of course, to scrutinize indiscreetly and understand the divine mysteries, remembering always the counsel of God Himself in the Ecclesiasticus (chapter iii: 32): "Seek not the things that are too high for thee, and search not into things above thy ability, but the things that God hath commanded thee, think of them always, and be not curious scrutinizer of His works;" and in Proverbs xxv:27: "Whoever is a scrutinizer of the majesty of God, will remain under the weight of His glory."

Mr. Vital comments on this note:

Passing over the Apocryphal text of Ecclesiasticus, it should be noted that Proverbs xxv: 27 is quoted in such a way as to make the text speak of the majesty of God, and that it is not right to scrutinize it under penalty of being crushed by the weight of the glory of God, when the Vulgate in this passage does not mention God at all, and the text means a different thing altogether. This fact alone would be sufficient to show either bad faith or ignorance of the Roman Catholic authentic text itself; but there is something else which, in my opinion, shows not only carelessness, but rather bad faith than ignorance. In Matthew iii: 2, the Greek word *Metanoeite* is translated "do penance," while the same word in Acts ii:33, is translated "repent." The old Italian translation of Martini in both places says "do penance." Here a half admission of an error in

a previous translation is worse than a full admission.

TRANSLATIONS OF SOME "NOTES."

Page 3. Gospel of St. Matthew. Note. "The Evangelist who intends only to certify here the supernatural birth of Jesus by the Holy Spirit, affirms the virginity of Mary up to the birth. Her perpetual virginity is taught by tradition and by the Church. *First born* (in Hebrew *becor*) was every first-born even when the only born, as it is here."

Page 11. Note V. 13. "Words addressed to the apostles and their successors, who must prevent the perversion of the heart and mind of the people."

Page 42. Note V. 47. "Brother is used also for cousin, or some other distant relative, especially in the Oriental languages, and here it is just in such sense."

Page 57. Note V. 18. "With these words Jesus promises to Peter to make him foundation, head and supreme judge of His Church infallible."

Page 472. "Infallibility promised to the Magistry of the Church." "Intercession of Mary."

Page 473. "Mary Mother of God."

Page 478. "Power of remitting sins given to the Apostles."

Page 478. "Sacrament of penance instituted by Jesus."

Page 479. "The primacy of Peter."

Page 480. "Existence of Purgatory proved with Matthew xii:32." "Worship and efficacy of relics."

Page 481. "The revelation is not all contained in the Gospel."

Converted by Reading the Bible.

The London *English Churchman* in a recent issue had this interesting item of news:

At an open-air meeting held in Dublin last month by the workers of the Irish Church Missions, the leader announced that on the following Saturday night a special address would be given on, "Is the Bible the Word of God?" adding that he understood that there were a great many people in Dublin who did not believe the Bible. Someone in the crowd shouted, "We all believe in it; this is a Catholic city." The leader's reply was that only the previous week a man said to him that he believed in neither God nor devil. Suddenly a voice was heard from the crowd shouting, "I am that man," and its owner pushed his way and stood in the ring surrounding the platform. The leader turned and said, "Do you now believe?" and the man replied, so that all could hear him, "Thank God I do." His bold confession made a deep impression on the crowd. The Irish Church Missions' missionary had given him a Bible and asked him to read it. The man did, with the above result, and the former sceptic now rejoices in Christ as his Saviour.

A Candid Priest.

Many of the French priests are now speaking freely on the religious situation. In a recent pamphlet on the subject of the legislation in regard to Church and State in France, the Abbé Hemmer, of Paris, who takes up the side of the clergy against the Religious Orders, incidentally throws a strong light

upon the condition of things in many parishes. Of late, vivid pictures have been given of the work of the priests in the salvation of France, but it is impossible to read the testimonies of those who are familiar with the daily life in numbers of districts, without being satisfied that the time has come for a radical change. The empty churches and the vast masses of the people given up to utter indifference, and the widespread anti-clericalism, proclaim unmistakably that, by criminal negligence, and by graver faults, Rome has lost a prolonged opportunity. The spiritual healing of France must necessarily come from quite another quarter.

Priests Becoming Seculars.

Priests in France are advertising for situations like the unemployed of every class. The Paris *New York Herald* had the following advertisements in its columns in August and September:

An Ex-Jesuit, 38 Years Old, speaking French, English, German, would be a distinguished secretary to a gentleman. Please apply to M. Herzog, 6 boulevard de la Madeleine, Paris.

Catholic Priest, Doctor of Laws, speaking English, French, Italian, Spanish, Portuguese, seeks position at Nice as private secretary or companion to lady or gentleman. Please write S. S., care of M. Labar, Sacristain de l'Eglise Saint Germain des Prés, Paris.

An esteemed minister in Quebec, Canada, in renewing his subscription, says: "I wish you all success in your merciful work in behalf of those in error and sin, and will never cease praying earnestly for it."

The Chinese are Wise.

Dr. Sewell S. McFarlane, F.R.G.S., of Chichou, China, says, in an account of his work, in the *London Christian*:

There is a distinct advantage in the improved attitude of the officials, both military and civil, their influence being helpful rather than hostile as it was before. Trouble continues to be experienced with Roman Catholics; but the Chinese are now well able to distinguish between them and Protestants. General Mei told me that before the Boxer uprising he did not realize this difference; but he had since observed two points of divergence. (1) "In your compensation you asked for what you lost, and no more: they asked for many times the amount." (2) "No British missionary is allowed to engage in a lawsuit for the purpose of supporting his converts, who must deal with the magistrates direct; whereas the Romish emissaries continually interfere in the most trifling cases, often using their influence oppressively."

The Crowley Book.

Mr. Walter Walsh, the learned English writer, thus refers to Father Crowley's remarkable book:

A few weeks since I gave an extract from "Father" Crowley's new book, exposing the evils of the Confessional. It is entitled, "The Parochial School: A Curse to the Church: A Menace to the Nation." By the Rev. Jeremiah J. Crowley, a Roman Catholic priest of the Archdiocese of Chicago.

Mr. Crowley is a priest who possesses the highest possible testimonials as to his personal charac-

ter, and his boast still is that he will live and die a priest of the Church of Rome. His main object is to expose the outrageous scoundrelism and thievery of a large proportion of the American Roman Catholic priests. The priestly villains of Chiniquy's "Fifty Years in the Church of Rome" were almost angels of light when compared with the rascals exposed by Mr. Crowley. He prints two memorials sent, in 1902, to Cardinal Martinelli, then Papal Delegate to America, by an influential body of leading Roman Catholic laymen in Chicago, praying him to deliver them, their wives, and their daughters, from the scoundrel priests of the city of Chicago. "It is only," they said, "because these (priestly) enormities have grown to such fearful proportions as to threaten the very sanctity of our own homes, and to make every Catholic man with wife and daughters shudder to reflect that they or their friends are exposed to such dangers, and that such unspeakable shame is brought upon their Holy Mother, the Church," that they approach the Cardinal, and ask him to remedy what they further term "these abominable evils" (pages 189, 190). The petitions were sent in, but the high and mighty Cardinal simply ignored them! He told Mr. Crowley that "any charges by the laity against priests or prelates must be ignored; and any spirit of independence in the laity in reference to Church government must be crushed" (page 192). No Protestant writer has ever exposed the practical evils of the Church of Rome half so forcibly as Mr. Crowley, and yet he is most careful in the choice of his language.

THE SCHOOL QUESTION.

MRS. MACKAY AND THE PRIEST.

IN mixed marriages when the Protestant Christians are true to their faith and principles the Roman Catholic party will invariably be influenced toward what is truth and righteousness, and if the firmness of the Protestant be accompanied by the prayer of the Christian the conversion of the Catholic is probable, though such conversions are not generally published to the world.

The faith and principles of a Protestant lady, a leader in the highest society in New York, who had married a Roman Catholic, an excellent man, were strikingly illustrated recently. The *Paris New York Herald*, August 27, 1905, relates the facts in this interesting way:

A recent letter of Mrs. Clarence Mackay, who was installed a member of the school board of Roslyn, L. I., a fortnight ago, has elicited a sharp retort from the Rev. Thomas S. Duhigg, rector of St. John's Roman Catholic Church, of Brooklyn.

The letter was incidental to the efforts of Father Duhigg to complete the furnishing of a large parochial school, recently built by his church.

Unbeknown to the priest one of his parishioners, Miss McNamara, supposing that Mrs. Mackay was a Catholic, wrote to her asking for a contribution. This letter was addressed to Mrs. Mackay at Roslyn, but Mrs. Mackay having left for Saratoga it was forwarded to the latter place.

Last Friday a letter was received at St. John's rectory addressed to "Miss B. A. McNamara or Father Duhigg." Father Duhigg, not being

able to locate Miss McNamara, opened the letter, which read as follows:

"Madam—Yours of the 15th has been forwarded to me here, and in reply I wish to tell you that I absolutely disapprove of parochial schools of the Romanist faith and consider them a grave menace to our country. Needless to say I am not a Romanist and I will not help you. Yours truly,

CATHERINE MACKAY."

Next day Father Duhigg forwarded this reply to Mrs. Mackay at Saratoga:

"Madam—I am rather astonished, I assure you, by the note received from you this morning. I was not aware of the fact that any one in this parish had written you in relation to our new school. I regret that you were disturbed about the matter. The information you volunteer that you absolutely disapprove of parochial schools of the Romanist faith and consider them a grave menace to our country, simply reveals a condition of mind and opinion that is characteristic.

"In the schools you dislike so much we teach our children the ordinary courtesies of life. As an example, we would tell them that the use of the word 'Romanist' betrays bad form and that nice and intelligent people would not be guilty of such a blunder. Faithfully yours, Thomas S. Duhigg, rector of St. John's."

Mrs. Mackay's husband is a Catholic and a personal friend of the Rev. Father Martell, of St. Mary's Catholic Church in Roslyn. He recently gave the church an organ costing about \$9,000, and he also pays the salary of the organist.

Mrs. Mackay is a member of the Episcopal Church in Roslyn.

This was followed by an editorial in the same paper in its issue of August 29 as follows, under the heading:

"LET SLEEPING DOGS LIE," FATHER
DUHIGG!

American public opinion appears to be exercised over an incident in which the actors are Mrs. Clarence Mackay and the Rev. Thomas S. Duhigg, Rector of St. John's Roman Catholic Church in Brooklyn. Mrs. Mackay received a letter from one of Father Duhigg's parishioners, in which a contribution for the church school was requested. The request was refused, perhaps a little curtly, and Father Duhigg replied in a note that, to say the least, was not inspired by the spirit of Christian charity. It is this correspondence that is being discussed by the public in the United States, for Father Duhigg appears to have communicated his reply to the press, thus giving a regrettable publicity to what should have remained a private interchange of views. Whatever may have been the provocation received, Father Duhigg's acidulous rebuke of Mrs. Mackay is to be deprecated from every point of view. Even admitting, for the sake of argument, that her refusal was expressed rather tartly, it is inexcusable that a priest should retort in a similar tone. Of all men, he is supposed to know that "a soft answer turneth away wrath," and to inculcate and practise such a doctrine. Father Duhigg appears to have resented in particular Mrs. Mackay's use of the word Romanist in connection with his faith. Hoity-toity! It is more than probable, it is fairly certain, that no offence or slight was intended. Whatever may have been the case in earlier times, no opprobrium now attaches to such denominations as Romanist, Methodist, Quaker. People, it is true, may occasionally use them rather superciliously, much as Father Duhigg, himself probably employs the word Protestant as the equivalent of heretic. But in common usage, such designations serve merely to classify the various religious sects in well-defined cate-

gories. In this sense Romanist is unobjectionable, indeed, is very convenient, for it establishes a distinction between the adherents of the Western, or Roman, Catholic Church and the adherents of the Eastern, or Greek, Catholic Church. Americans, as a body, are too essentially practical to waste time over subtleties of theological terminology. And being, in an overwhelming majority, Protestants, they will claim the right, in spite of Father Duhigg et al, to designate Roman Catholics as Romanists if they choose to do so, just as the Roman Catholic minority may assert its right to style Protestants heretics. It was injudicious for Father Duhigg to attempt to browbeat someone not under his spiritual tutelage. At present Protestants and "Romanists" in the United States work together harmoniously for the common weal. And if they ever get at loggerheads it will be because purblind priests of the Father Duhigg type have succeeded in ranging them in hostile, opposing armies.

Christ's Mission Work.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.

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A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,
142 West 21st St., New York.

Subscription, per Year.....\$1.00

Entered at the Post Office, New York, as second class matter.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XXXI.

PARIS, September, 1905.

Sir: It was not my intention to write to you during my visit to Europe, for I needed these few months' rest from labor. But an esteemed correspondent has sent me a clipping from a New York paper with a request that I comment on it in a letter to you, and I cheerfully comply with that request. The clipping, taken from the *New York World*, is as follows:

Washington, D. C., Aug. 29.—The Rev. E. Lawrence Hunt, who preached his farewell sermon as pastor of Washington Heights Presbyterian Church, Sunday, brought exceeding joy to a little girl, Miss Marie Smith, and, to put it mildly, rather startled some of the elders of the church.

After his sermon Mr. Hunt presented Miss Smith with an old cross that had been blessed by Cardinal Gibbons, saying:

"Cardinal Gibbons' blessing of this cross has a wide significance. It is of interest to all. The Church of God is the hope of the world. That a Cardinal of the Roman Catholic Church should bless a cross given by a minister of the Presbyterian Church of Washington to a child as a reward for learning the Gospel of St. John out of a Bible given by the Presbyterian Board will do untold good to the Roman Catholic Church, and when all the churches work together to bless man, to get the world in the way of God's commandments as God hath enlarged their hearts, the wars between nations will give place to peace."

As this was the farewell meeting of the pastor of that church we can well let him retire to the obscurity from which he momentarily emerged by lauding you and the Roman Catholic Church. It may be that his retirement from the pastorate of a Presbyterian Church was due to the fact that he had previously resorted to the same popular method of obtaining notoriety. Any Protestant minister who praises you or commends the work of the Roman Catholic Church may rely upon the publicity afforded by the daily press. But Presbyterian elders have other ideas of the duties of their pastors, and those good men in Washington were "startled" once too often by the "broad" and "tolerant" views of their pastor.

One of the great differences between Protestant Christianity and Romanism is the use made of the cross—the symbol of the death of Christ. Every person who wishes to be a Christian should look upon the Cross of Calvary and draw near to it at some period of life. There we see the Son of God suffering and dying for the sins of the whole world, and each one of us should say, "For me! For me!" But having confessed our sins to Him with repentant mind and believing heart we receive grace through the power of His resurrection that enables us to walk in the light and joy of the salvation that He wrought by His death on the cross. To the sinner saved by grace He is the living Christ, "able to save to the

uttermost all who come unto God by Him;" and He ever liveth to make intercession for us. A dead Christ such as we find in the crucifixes, paintings and shrines in the Roman Catholic churches could not do this. Hence the absence of vital religion in all countries where the power of your church is paramount.

When I landed in France last July the first object that met my gaze in the harbor of Dieppe was a huge cross bearing the figure of a dead Christ. There were several Americans on the steamer, and one of them called attention to the contrast between this crucifix in the French port and the Statue of Liberty that greets the traveler as he enters the harbor of New York. "If Christ had remained on the cross," he said, "He would have been of little use to us; there would be no statue of liberty." His resurrection power has enabled men to rise up to the dignity of children of God and inheritors of the promise, "The truth shall make you free." The French nation has at length learned that liberty cannot exist under the sway of the church of the dead Christ, and it has taken effectual means to rid itself of the incubus. Other European nations exhibit the contrast between the living Christ of Protestantism and the dead Christ of Rome. In my visits to Catholic countries this season I found crosses and crucifixes everywhere. Although many persons wear crosses as ornaments, it is only the deluded members of your Church that attach any religious value to them. By your crosses, incantations and "blessings" you fool the people. May the good Lord deliver them out of your hands.

Yours truly,

JAMES A. O'CONNOR.

Spurgeon on Calvin.

"I am not superstitious, but the first time I saw this medal, bearing the venerated likeness of John Calvin, I kissed it, imagining that no one saw the action. I was very greatly surprised when I received this magnificent present. On the one side is John Calvin, with his visage worn by disease and deep thought, and on the other side is a verse fully applicable to him: 'He endured, as seeing Him who is invisible.' This sentence truly describes the character of that glorious man of God. Among all those who have been born of women there has not risen a greater than John Calvin; no age before him ever produced his equal and no age since has seen his rival.

"In theology, he stands alone, shin-

ing like a bright fixed star, while other leaders and teachers can only circle round him at a great distance—as comets go streaming through space—with nothing like his glory or his permanence.

"Calvin's fame is eternal because of the truth he proclaimed; and even in heaven, although we shall lose the name of the system of doctrine which he taught, it shall be that truth which shall make us strike our golden harps and sing unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. The essence of Calvinism is that we are born again, 'not of blood, nor of the will of the flesh, nor of the will of man, but of God.'"